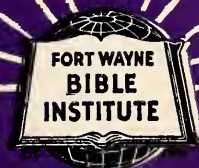


The Bible Vision

FEBRUARY, MARCH 1948

CONTENTS

- Editorials Loyal R. Ringenberg
 The Climax of a Great Sermon
 The Meaning of the Great Commission
 What is the Church to Teach?
 Knowledge of God's Attributes
 Military Forces Not on the Alert
 The Historic Toll of Alcoholism—
 How About America?
The Power and Blessing of Prayer,
 Joseph E. Ramseyer
The Modern Issue—II ... Safara A. Witmer
Why a Christian Should Be Interested
 in Foreign Missions .. Robert H. Glover
The Only Foundation Jared F. Gerig
Second Cousins of Faith ... Wm. B. Uphold
Feeding Our Lamps T. L. Cuyler
Jesus the Bread of Life Ila Crow
The Wedding in the Sky Mary N. Potts
Bible Science Confirmed by
 Modern Science J. W. Simmons
Repentance and
 Consecration G. W. Watson
With the Fellowship Circle ... Luella Miller



THE BIBLE VISION

A Bi-monthly Journal Reflecting the Light of the Bible On Us and Our Times

Volume X

FEBRUARY - MARCH, 1946

Number 3

Published bi-monthly at Berne, Indiana, by

THE FORT WAYNE BIBLE INSTITUTE

Editor, Loyal R. Ringenberg

Circulation Manager, Clarence Huffman

Associate Editor, Benjamin F. Leightner

Alumni Editor, Luella Miller

Contributing Editors

Safara A. Witmer

Robert H. Glover

Reginald E. Shepley

Harold E. Wiswell

Jared F. Gerig

Clyde Taylor

A. W. Tozer

Paul S. Rees

W. O. Klopfenstein

Printed by the Economy Printing Concern, Berne, Indiana

Subscription Rate: \$1.00 per two years; 50c per year; 10c per copy. Mail subscriptions to The Fort Wayne Bible Institute, Fort Wayne, Indiana.

Entered as second-class mail matter at the post office at Berne, Indiana, under act of March 3, 1879.

EDITORIALS

The Climax of a Great Sermon

"THEREFORE,

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And everyone that heareth these sayings of mine, and doeth them not shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

(Matthew 7:24-27)

The Meaning of the Great Commission

The Sermon on the Mount sets forth the great principles of righteousness which are to be *built into* the lives of men and women as a preparation for the establishment of the kingdom of God on earth. Whatever one's view of the millennium may be, this is unmistakable—God is now preparing the moral and spiritual foundations for the new order which He will establish. The Great Commission commits the church to this great work of preparation. We are to *make disciples* of people, that is, we are to lead them to re-

nounce sin and become learners or followers of Christ. We are then to *teach them* "these sayings of mine" (Matthew 7:24, 26); or in terms of the commission itself, we are to "teach them to observe all things whatsoever I have commanded you" (Matthew 28:20).

What Is the Church To Teach?

The teaching ministry of the church in the world requires it to teach the whole Bible. This is plainly stated by the Bible itself. Christ came not to destroy, but to fulfill the Old Testament Scriptures. The principles of the Sermon on the Mount are not an alteration of the Law, but an amplification of it in terms of a narrow gate and a straight way leading to life. Paul the great apostle to the Gentiles clearly designated the handbook of the church saying, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16).

Liberal church leaders by their denial of the Bible as the special divine revelation of God to man would take from the missionary the real reason for engaging in his calling. In fact, liberals very commonly repudiate the idea of making disciples. This is of course a very logical position for anyone to take who has not anything definite and distinctive to teach.

There are other church leaders who are trying to engage in the teaching work of the church who do not deny that the Bible is divinely inspired, but who reject large portions of it as inappropriate to the church age. The book of Matthew including the Sermon on the Mount and the Great Commission is declared to be for the Jews and for other dispensations. How such a strange denial of the plain meaning and significance of the Great Commission itself ever gained wide plausibility is difficult for an unbiased reader of the Bible to understand. It is undoubtedly one of the delusions which Satan would impose upon the church to muffle its Sword and to prevent the instruction which makes the Gospel a transforming power in the lives of men.

The church should teach Matthew, not only because Christ commands it (28:20), but because the church *needs* it. Matthew stands in the same important relation to the New Testament church that the Pentateuch held in relation to Israel's life. If it is objected that Matthew teaches law and not grace it should be remembered that the great purpose of grace is to fulfill and meet the demand of the holy law. God has in no age given to men a law with-

out providing corresponding grace to fulfill it for all who will believe and obey Him. It is plainly evident that from beginning to end this book of Matthew is committed to the ministry of saving men from their sins. It is also easily possible to show that the Bible as a whole from Genesis to Revelation and in all of its doctrines is committed to the same purpose.

Inasmuch as the apostasy of the age is to be characterized by a growing manifestation of the lawless one (II Thes. 3) we should not be surprised that within the church itself there should appear teaching void of moral content. Such teachings, it must be recognized, are satanically directed opposition to the "fulfillment of the holy law of God" in the church and in the world.

Knowledge of God's Attributes Essential to True Faith

One of the greatest needs of our times is the teaching and preaching of the moral attributes of God. It is as one learns of the nature of God that faith can be formed. God's *goodness* is the obvious moral trait revealed in the early chapters of the Bible. John characterizes God with one word, He is *love*. God's goodness and love refer to his superlative moral quality in relation to the moral beings whom He created.

God's love is the motivating principle in His administration of the moral order. Love prompts the administration of *law* appropriate to the relations of men. Love also prompts the administration of *mercy* upon proper grounds and conditions. From the early history of the race God may be seen dealing with men on this twofold basis. Eden was given a law. Anticipating the fact of sin, however, the Lamb of God was dedicated from the "foundations of the world" as a ground for bestowing mercy. The antediluvian race was condemned to *judgment*, yet Abel, Enoch, Noah, and doubtless many others found *mercy*.

Israel's redemption from Israel involved both the principle of obedience to God and the reception of His mercies. Her religious life was directed both by instruction in moral law and instruction in the divine provisions of mercy. The law was the ever present standard essential to their well being; the sacrifices referred to forgiveness and mercy as a basis of atonement for any who might sin.

The great fact for the church to get across to the world is that God is love. Sinners need to understand that *God is for them* both by His administration of law and by His administration of mercy. Such a view of His goodness is calculated to lead them to repentance and true faith. Such a view of God will dispel Satan's

lies which fill the minds of unbelievers. Such a view of God will lay the foundation of supreme love for God in the heart. Such a view will make the redeemed sinner a glad witness of the goodness of His God to the world. Such a view will lead to a life of consecration and loving sacrifice to God.

Military Forces Not on the Alert

The President's Committee investigating the surprise defeat at Pearl Harbor told us that our military forces "were not on the alert." We are not told why our forces were not on the alert.

We do know that the administration which is responsible for "alertness" in our military forces has the record of championing the cause of liquor interests. Through its policies our country now has 396,629 places where liquor is licensed to be sold as compared to 177,790 saloons in saloon days. It is reported that our boys in the army have been permitted to buy and drink all the beer they can hold. A soldier in charge of one of eight canteens in a Michigan camp reported Saturday night sales in his canteen alone of more than \$3000.

In the light of these facts we may well ask why the military forces were not "on the alert" at Pearl Harbor. This much is significant. After the disaster, all saloons were closed and the sale of all intoxicating beverages to officers, soldiers, and sailors was immediately prohibited.

The Bible says, "It is not for kings to drink wine; nor for princes strong drink: Lest they drink and *forget the law* and pervert the judgment of any of the afflicted." This administration stands indicted on the liquor question alone from the standpoint of the Bible.

The Historic Toll of Alcoholism—How About America?

History, as well as the Bible, offers an emphatic testimony emphasizing the folly of committing governmental responsibility to men who drink intoxicants.

(1) Nineveh was captured by the Babylonians and the Medes on the night of a national festival in 607 B. C. when the army was not "on the alert."

(2) King Belshazzar with his lords were feasting with wine and women and were so drunk that they left the river gates in the city of Babylon wide open. Their kingdom was consequently lost in a night.

(3) Alexander the Great conquered the world in ten years. Then he himself succumbed to drunkenness and his kingdom was divided.

(4) In the days of Rome's declension emperors and people were given to "gluttony and drunkenness," and to "frivolity, pleasure, and dissipation." The people are described as "no longer capable of any heroic indignation on account of the vices of their sovereigns" because of their dissipation through drink and related vices.

(5) The Norman Conquest made easy victims of the Saxons in the battle of Hastings 1066 A. D. because through liquor they were not "on the alert."

(6) The well-known victory at Trenton in the American Revolution was won by General Washington because the Hessian soldiers were drinking liquor on Christmas night and consequently were not "on the alert."

(7) Napoleon Bonaparte was left defenseless at Waterloo in 1815 because Marshal Ney and his soldiers were too drunk to respond to Napoleon's order—they were not "on the alert."

(8) In World War I before the battle of the Marne, the German general reported to the Crown Prince of Germany: "Two whole divisions were found drunk, ready to be cut down by the allied troops. . . . The wine drenched Germans were simply mowed down by the enemy machine guns."

(9) In World War II the following facts are reported regarding the German crash through the Maginot line into France: 100,000 Germans took captive 3,500,000 French soldiers. Marshal Petain stated, "Our soldiers were drunk and could not fight. Since the victory of World War No. I the spirit of pleasure, of riotous living, and drinking has prevailed over the spirit of sacrifice." He admitted further, "Alcoholism was the chief cause of the French Army's moral collapse and the worst of France's four greatest problems."

Someone has said that history does not teach us anything. It appears that this is too true. The power of example does not effectively prevent the repetition of failure. Each generation concerns itself with the present. It evaluates a present thrill far more highly than a future blessing. It is willing to sell its heritage of a future day for a mess of pottage to give thirty minutes of present satisfaction. In the meantime it says with reference to the calamities of other civilizations, "That cannot happen to us."

The Power and Blessing of Prayer

By the late JOSEPH E. RAMSEYER
Founder of the Fort Wayne Bible Institute

It is customary with some churches to begin the New Year with several days of prayer. This is a good custom, and it would bring much more blessing if all churches would observe this plan.

The Word of God exhorts us to **Give Prayer First Place**

in the program of our life. The Apostle Paul puts this truth in the following words, "I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men." This means then, that we give ourselves to prayer at the very beginning of the New Year—that we begin every new day with prayer—that, before we plan anything, or attempt to do anything we first talk it over with the Lord. In other words, that we

"Pray Without Ceasing"

as we read in first Thessalonians five seventeen. Prayer is the element in which the true Christian lives. As little as we can live without breathing, in our natural body, so little can we live in the spiritual without praying. Pray without ceasing, in the spiritual life is to breathe without ceasing. A bird cannot live in the water, a fish cannot live in the air, and a Christian cannot live outside the realm of prayer. In the light

of this fact we can easily understand why many among God's people are so weak.

In this blessed and mighty ministry we all have the privilege of

"Helping Together by Prayer."

Writing about a great trouble they went through, the Apostle says in second Corinthians one: "For we would not brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; ye also helping together by prayer for us." This expression gives us some conception of the great value the Apostle put on prayer.

We can always help each other, "by prayer" — and prayer, true prayer, always helps. O what help we miss, and what help is kept from others, because we do not avail ourselves sufficiently of this wonderful heritage which is ours in Christ Jesus.

We have not only Prayer

promises and Prayer exhortations in the Word of God, but also samples of

Mighty Men of Prayer.

In Colossians four we read, "Epaphras, who is one of you, a servant of Christ saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."

It is evident from the reading of the above statement, that this brother had a vision of the high standard of the Christ-life; and that he lived in close touch with God, so that the Holy Spirit could lay this burden on his heart to pray for his brethren, in the manner as expressed above.

The mighty intercession of Epaphras for those churches brought great blessing to them. That a stream of special blessing had already begun to flow into their experience, and began to enrich them, is evident from the fact that the Apostle, in his letter to them, could speak so freely of the "Fulness of the God-head," put at the disposal of all who go on in the spiritual life.

Prayer, believing prayer—continued prayer, with thanksgiving is the largest channel through which the greatest stream of blessing flows.

Entrusted with a Prayer-Burden

Going home from a Sunday morning service, the writer met

a godly woman coming from her church, who said to him, "Brother Ramseyer, I would like to ask you a question: I have been so burdened for some one; and I have prayed and prayed and yet the burden has not gone. I do not understand why it does not leave me. What do you think about it?" I said to her: "A burden of prayer is the evidence of the answer. When God puts a burden on us for some one, or for some thing, that is positive proof that He will do the thing for which He moves us to pray. The Lord saw that He could trust you with this ministry. He knew that you would not give up until the answer came. The chief reason why God does not entrust more of His people with prayer-burdens, is, He knows that they would not **pray through**. Keep on in intercessions until the manifestation comes."

David says in Psalm thirty-four, "They looked unto him and were lightened, and their faces were not ashamed."

Again, we read: "Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God." Rom. 8:26, 27.

We understand from this passage, that the Spirit of God is

the great prayer-helper. He enables us to

Pray in the Holy Ghost.

As Jude expresses it in verses twenty and twenty-one, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." The Holy Spirit pours out Himself in mighty intercession through those who are "building up" themselves on their "most holy

faith," and who "keep" themselves "in the love of God."

The spirit of God is moving the faithful ones every where to continue in prayer for a mighty

Revival

in the church of Jesus Christ before He comes for His own waiting bride. Let us wind up the old year and enter the new one with this strong cry, welling up from the depths of our hearts, to Him, Who is waiting to give us this gracious visitation.

—Written December, 1931.

Jesus the Bread of Life

By ILA CROW

Our Lord regarded the spiritual as more important than the physical needs of men. He did graciously feed a multitude by the sea, but His real mission was to give His life for the salvation of the world. When referring to the miracle, he did not preach on labor, wages, and industrial conditions, but on the need of spiritual life.

Faith in Christ is not a luxury, but a necessity. The people were given the simplest food, but they would have fainted without it. A Christian experience is not something which may or may not be added to other blessings of life. Without Christ there is no real life, here or hereafter.

Faith in Christ is not compared with tasting, or admiring, but with eating. It has been declared to mean identification with Christ. He must be taken into every sphere and experience of life. His words and will must be assimilated, and become a part of our every being.

Christ as the "Bread of Life" brings satisfaction not merely temporary relief. It is not only the supply for a single meal, but the "twelve baskets full" that the true disciples find. Faith brings to them abiding, abounding, eternal life. The hungering, dissatisfied soul never turns to Christ in vain.

II. The Modern Issue

The Word of God or the Word of Man

By SAFARA A. WITMER

President of The Fort Wayne Bible Institute

We have seen that the modern issue is between *naturalism* and *supernaturalism*. Much of the skepticism of our generation can be traced to the common acceptance of the principle of natural causation, i. e., all events and all experiences are produced by natural causes. The Christian faith, on the other hand, claims to be a supernatural religion. It is supernatural in its origin, its unfolding, its processes, its application, and its consummation. "Salvation leaped out of Eternity into time, and when it will have accomplished its purpose it will return to Eternity carrying the Christian believer on its bosom." From beginning to end, Christianity is supernatural, but so much is the thinking of our generation steeped in naturalism that even conservatives have to be on guard lest they attempt to make their God-given faith stand in the wisdom of men.

On every sector of the modern conflict the issue is between supernaturalism and naturalism. That is the issue regarding the Bible. Is it the Word of God or the word of man?

According to the philosophy of naturalism, the Bible had a natural, human origin. It is a collection of varied writings which include myths, legends, man-made laws, history, preachments,

that came together in a perfectly natural way. While there is progress shown in morality and conceptions of deity, it is only the development of natural evolution. Kuenan expresses this position clearly: "The Israelites are no exception to what one might call the universal, or at least the common rule, that religion begins with fetishism, then develops into polytheism, and then (but not before) ascends to monotheism, if this highest stage be reached. So soon as we derive a separate part of Israel's religious life directly from God, and allow the supernatural or immediate revelation to intervene *in even one single point*, so long also our view of the whole continues to be incorrect. It is the supposition of a natural development which alone accounts for all phenomena."

But to treat the Bible as entirely the word of man is not as easy as it sounds, for it bears the stamp of the Divine. It is obviously a supernatural book. The early characters in the Bible were not fetish worshippers but believers and worshippers of ONE GOD. Contrary to the theory of naturalism, monotheism appears not only at the close of the Old Testament but at the beginning! Then there are abundant examples of fulfilled

prophecy. Men by the Spirit of God prophesied of events that transpired centuries after their time. Religious evolution had to find some means of reconstructing the Bible so that all would be brought into harmony with the basic principle of naturalism. The German school of destructive criticism accomplished this by the rude and unwarranted method of advancing the dates of books. By so doing the claimed and accepted authorship of many a book was denied, but the skeptical, prolific minds of these critics produced *pseudo* authors who lived late enough to record predicted events as history.

According to this view, Isaiah living back in 700 B. C. could not have written the marvelous prophecy in chapters 40-66, which predicts the release of Israel from Babylon and the redemptive work of the Messiah. Naturally, Isaiah could not have known the name of the deliverer Cyrus (Ch. 44) nor the remarkable way in which he overthrew Babylon, but by simply advancing the date of that part of his prophecy to the latter part of the 6th century after all of these events had taken place, the writer simply recorded history. The supernatural element of predictive prophecy was thereby eliminated. And that is exactly what these rationalists did — in their minds! A second Isaiah, commonly known as Deutero-Isaiah — a fictitious character who lived after the Exile, is

credited with having written chapters 40-66. And that also gave a natural explanation to the great Messianic 53rd chapter. The “man of sorrows and acquainted with grief” turned out to have been Jeremiah, the Weeping Prophet mourning for the captivity of his people!

But again and again these daring and unwarranted conclusions of so-called scholarship based on atheistic assumptions have been refuted by the disclosure of FACTS. For instance, by the “assured results” of destructive criticism the Fourth Gospel was written in the latter part of the 2nd Century A. D. The Apostle John, the beloved disciple who was a companion of our Lord, could not have used such an exalted term of Jesus as the characteristic name “The Son of God.” Only a hero-worshiper distantly removed from the human person of Jesus could have written that Gospel. The process of apotheosis (elevating a human being to rank of deity) could not have been carried that far in the First Century and that by a contemporary! So reasoned the naturalists! But the whole finely spun theory was upset by the finding of a small fragment of the Gospel of John from a very early manuscript in the John Rylands Library in 1934. It was written before 150 A. D., Deissmann dated it 138. It had come from Egypt. It would have taken some time to get there

(Continued on page 22)

Why a Christian Should Be Interested In Foreign Missions—Continued

By ROBERT H. GLOVER

Home Director Emeritus of the China Inland Mission

In the preceding issue of the Bible Vision Dr. Glover presented his thesis from two standpoints. First, Christian experience was shown to lead consistently to an interest in Missions. Secondly, the fact that Christ has commanded the Church to engage in Missions was shown to mark out the duty for every Christian. The thesis is concluded from two further considerations.

3. *Desperate Human Need.* Jesus said, "I am the Light of the world," and no claim ever made has had a more complete confirmation than this one. From whatever point of view we may look upon human affairs — whether the material, the social, the moral, or the spiritual—the indisputable fact is that the nations of the world have been enlightened, prospered and blessed in direct proportion as they have come to know of Jesus Christ the Saviour. Those lands which are still wholly or partially unevangelized are rightly called "the dark places of the earth," and the Word of God describes these as being "full of the habitations of cruelty." It is true, we admit, that degradation, injustice, crime, and other sordid features still exist even in so-called Christian lands, where many refuse the Light that has been given them and prefer to walk in darkness. But the worst in such countries cannot compare with the appalling conditions which prevail in general throughout heathendom.

The scenes I witnessed in China during the many years I spent there, and in other mission fields which I have visited, can never be effaced from my memory. I see again, even as I now speak to you, those surging multitudes in the market places, or as they move in endless procession up and down the city streets, or as they fill the temple courts at some heathen festival. I recall the dire poverty and squalor in which millions of them live, their wretched hovels, their scant food and clothing, their unremitting toil for a pittance of pay, their gross intellectual darkness, their terrible diseases and sufferings unrelieved by proper medical and surgical skill, their lack of countless material and social privileges which attend our favored lives.

I have in mind also the moral aspect, exemplified in the filthy and shameful habits indulged in, the brutal crime and cruelty freely perpetrated, the flagrant vices and every form of moral pollution practiced. Can we as

Christians escape a deep sense of responsibility to relieve such physical sufferings and change such deplorably low standards of life?

But the darkest feature of all is their spiritual state. I cannot in this brief period deal adequately with the solemn subject of the spiritual condition of the heathen. But let me say that the Scriptures nowhere give any ground of hope for their escape from the just and awful penalty of their sins, apart from repentance and faith in Christ the only Saviour. That the heathen are wilful sinners deserving punishment is a fact amply attested by the Word of God, by missionary testimony, and indeed, to my certain knowledge, by their own frank admission in many instances.

Their own heathen religions contain no vestige of saving grace or power to help them, but are marked by lying deceit and even gross licentiousness. That God has provided mercy for them in His dear Son, even as for us, is blessedly true, since He is no respecter of persons, but is rich unto all that call upon Him. But immediately following that gracious assurance comes the following heart-searching chain of questions: "How then shall they *call* on Him in whom they have not believed? And *how* shall they *believe* in Him of whom they have not

heard? And *how* shall they *hear* without a *preacher*? And how shall they *preach*, except they be sent?" (Rom. 10:14-15a).

It was this gripping logic, let me say, that faced me in my youth, and left me with no satisfactory answer to offer. And so I was constrained to go as a missionary.

Need anything more be added to convince every thoughtful and honest listener as to the desperate need — physical, material, moral and spiritual — of the heathen world, and as to our obligation as Christians to do all in our power to meet that need?

4. *The Efficacy of the Gospel.* If missions were still an untried experiment, it might be considered an open question whether the Gospel would prove effective to meeting the needs of heathen peoples — although let me say that I regard even such reasoning unwarranted in the face of the plain assertions of the inspired Word of God. But the fact is that missionary effort is no longer an experiment, if ever there was a time when it could be so regarded. It has long ago proven to be an assured and a glorious success. Over and over again has the Gospel been demonstrated to be the power of God unto salvation, in every mission field and among every class of people.

If you have never read the story of the miracles wrought by

the Spirit of God through the Gospel in the hearts and lives of cannibalistic savages in the South Seas, degraded tribes in Africa, and victims of the filthy religious cults of India, you have impoverished yourselves both intellectually and spiritually and have missed a whole series of thrills that no books of fiction could ever impart. Were the time at my disposal I could tell you of instance after instance within my own missionary experience in China of men and women who have been lifted out of the lowest depths of sin and defilement, delivered from idolatry and demonolatry, from years of bondage to gross superstition, Buddhist vows, and actual demon possession, from the chains of opium, liquor, gambling and lust. I have seen such men and women become "new creations in Christ Jesus," living clean, consistent, victorious lives, growing in spiritual stature, and some of them becoming trusted fellow-workers for Christ and zealous soul winners.

Are not results of this kind inspiring? Yes, indeed! And yet they are at the same time convicting. For, given the means to effect such results, is it not our Christian duty to utilize such means to the fullest possible extent? The heart-breaking thing about missionary success is the

haunting feeling that the results achieved should be much greater, and would actually be so if only the available missionary forces and resources were more adequate. As the missionary sees it, the results of his work, gratifying as they are, constitute, after all, but a fine sample that could be multiplied many times over, if only the Christian church would awake and respond to her God-given trust, and would think and plan and act no longer in limited and utterly inadequate terms, but rather in terms of the full need and opportunity.

There are yet other reasons which might be mentioned why every Christian should be interested in foreign missions, but the limits of our time on the air forbid their mention this morning. It is my prayerful hope, however, that what has been said may be used of God to stimulate those who are already interested to still greater devotion, and that some who have been indifferent and neglectful may be stirred by love and loyalty to the Saviour who redeemed them with His precious blood to take henceforth a worthy share in this work, nearest and dearest to His great heart, of giving the Gospel of eternal salvation to the millions who desperately need it but have never yet heard it.

THE ONLY FOUNDATION

By JARED F. GERIG

Dean of the Fort Wayne Bible Institute

Paul, the great apostle, and missionary of the first century, has given to us in his epistles the eternal truths and facts relating to the church and her practices. No greater thought was penned than that of 1 Cor. 3:11 where Paul emphasizes that "other foundation can no man lay than that is laid, which is Jesus Christ." Jesus Christ is the only foundation, and it was prophesied of him in Isaiah 28:16, "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" to seek other refuges in his confusion and distress and need.

It is on Christ as the foundation that the Church is built. The whole superstructure solidly rests upon His crucifixion, resurrection, and ascension. His atonement is the sole ground of our faith and if we doubt the merit and might of Calvary's sacrifice, then we build upon sinking sand.

Paul first of all projects this great truth of the One and Only Foundation at a church which was guilty of attaching its loyalties to others, and it is in the light of this that he declares that "other foundation can no man lay."

With all due respect to the many great religious leaders and teachers of the past and the present, and that includes Paul, and Apollos, and all who followed in their train, there is none worthy of supreme exalted attachment. Undue partiality to men and their ministries is carnal and not spiritual. Men at their best are but means and instruments; they are but ministers "by whom ye believed." Well did Paul express it then when he asserted, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." There is no other foundation among men. Men are human and fallible and in need of the redemptive grace of God whoever they may be, and whatever position they may occupy.

There is the danger of certain churches and groups, certain sects and denominations, asserting that they are the foundation. Unless you belong to their church, believe all the finalities of their creed, worship according to their forms and ritual, pronounce their shibboleths, and renounce all others, you are lost and undone. The group which follows Paul boasts of their connection, and the followers of Apollos are one in condemning

all others, but it is Paul who indicts all such sectarianism and division as carnal and infantile and according to man rather than of God. There is no other foundation among churches, and no group of men can claim for themselves what alone belongs to Jesus Christ.

Paul is desperately concerned about the peril of our attaching ourselves to unworthy objects, interests, and values. It is his opinion that we ought not to become so solidly intrenched in any loyalty or to any person or organization, as to make that object and interest the basis and foundation for our living and serving and building of life. Rather than we belonging inseparably and devotedly to persons, organizations, or things, we need to discover that "all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." I belong to the church, but in the larger sense the church belongs to me, and I can become better, and richer, for this wider, larger outlook and interest. It is in this vital understanding that we come to possess all things, rather than to be narrowed and robbed by allegiance to the unworthy and the secondary. Check up on your loyalties; there is only one foundation, and it is upon that foundation that we must all come to build.

Now we can well ask what it is that gives merit and worth to that one and only foundation? This foundation first of all is **divine in its origin**. It was God who said through the prophet, "Behold, I lay in Zion for a foundation a stone." God-planned and God-originated was this foundation. Jesus came forth from the Father to become the foundation, the beginning, the source, the under-girding of all of our faith. This foundation was also **adapted to the divine purpose**. It was a tried stone, tried by men and devils, tried in the fires of temptation and suffering, tried by the saints in all ages, and found to be truthful, reliable, and trustworthy. No man can ever say that Jesus Christ has failed him or let him down. He has adjusted himself to all of the purposes of God as they are related redemptively to the needs of men. It is also a **sure foundation**, eternally stabilized against all the vicious attacks and storms of time. "No attacks of its enemies, no revolutions of time, no concussions of earth, can ever shake or destroy it. This foundation is laid, laid once for all, laid eternally and indestructibly. It is a rock against which even the gates of hell shall never prevail. Other foundations quake and crumble; the foundations of kingdoms, nations, and empires, are decayed and destroyed, but this foundation abides. The wisdom of men can never undo it; error and de-

lusion can never undermine it; time and the passing of the ages can never rot its beams; hostility and assault can never shake it." It is a sure foundation. What more shall we say about the worth and merit of this glorious foundation? Just this, that **it was laid low in the earth**, and in this great comparison, we see the stooping of the Son of God to meet our needs and to carry our burdens. Before He can become the Capstone, or the Cornerstone, He must first of all become the Foundation Stone, going down into death, down into the grave, from which He arose to become the living object of all our faith and hopes. He who thought it not robbery to be equal with God, made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. In this great self-humbling and death lies the eternal worth and merit of this foundation.

Upon this one and only foundation, we are exhorted to build our lives. Accept this foundation, the great, essential, indispensable facts of the incarnation, crucifixion, resurrection and ascension, of Jesus Christ. Make

Him, and Him alone the foundation for all of your living and serving. Pledge your allegiance to Him, crown Him King of kings and Lord of lords, and begin to live in keeping with that pledge. Build upon this foundation a life of gold and silver and precious stones. Beware of the wood, hay, and stubble of indifference, carelessness, lukewarmness, disobedience. Remember that "other foundation can no man lay than that is laid, which is Christ Jesus," and that "every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is."

In the quadrangle of Stanford University, stood a magnificent memorial arch, built so largely, and so splendidly that it seemed that it would stand forever. Then came the great earthquake and the great arch collapsed in ruin. Its foundations were disclosed, and the truth was out. Instead of being built of solid stone, the builder had put in chips and rubble. The great arch is a type of many lives, seemingly successful for a while, and then they collapse. The secret sin then comes to light. Build honestly, sincerely, trustfully upon Christ, the eternal, unshakable foundation.

Second Cousins of Faith

By WM. B. UPHOLD, JR.

Pastor of the First Missionary Church, Phoenix, Arizona

Jesus answered him, saying, Fear not: believe only, and she shall be made whole. Luke 8:50.

We sometimes speak about "pure faith" or "naked faith." I suppose we mean by such expressions that faith has no props, that it is unalloyed by sight. It is insisted (with complete Scriptural justification) that we are saved by faith and faith alone. It might be well, however, to notice that faith has some relatives: not brothers or sisters perhaps, nor even first cousins, but possibly second cousins. Sometimes faith is much embarrassed by these relatives; sometimes faith is justly proud of her cousins. It would seem to me that the well-being of faith's cousins depends partly upon the health and vigor of faith herself. We might as well name some of these cousins, such as imagination, feelings, and works.

IMAGINATION ASSISTS FAITH

Certainly a sanctified imagination can be a great help to faith. We read in the Word about a faith which can remove mountains. Doubtless there are some mountains in the lives of most of us, but they have been there so long and have maintained their status so stubbornly, that we have grown more or less accustomed to them. Doubtless we would like to have them remov-

ed, but we have never even exercised enough imagination to envisage what our lives would be if they were removed. We sort of go along with the refrain, "As it was, is now, and ever shall be."

We read the great stories of faith in the Bible and often find our hearts not responding as they should simply because we have the **whole story** before us! We know when we start to read how the thing is going to end. We have the denouement as well as the complication. We read that Abraham went forth by faith. But that great adventure does not thrill us—we fail to catch the throb of faith's struggle with doubts, with fears, with disappointments, with questionings, with stubborn mountains—why? Simply because we know the end of the story: God keeps all His promises to Abraham who by faith left the ages an example of perseverance and courage. But we ourselves are at this moment in a similar struggle. Like Abraham we must face the difficult circumstances of life. Like Abraham we must face the great unknown which we call the future. Like Abraham we have the word of God for our assurance. BUT do we have the imagination to realize that God can do for us what He did for Abra-

ham? Again, we are trying to win men to Christ. We need faith here too. We see a man lost in sin, a servant of lust. Can we give our faith the benefit of a vision (by means of imagination) what that man's life would be like of the grace of God ever came into him? "Where there is no vision, the people perish."

FEELINGS FOLLOW FAITH

It has been said that feelings are as fickle as the weather. Certainly other facts about feelings are obvious. We all have them. Good feelings are desirable; bad feelings are unpleasant. Usually if not always, we are unable by specific direction to control our feelings.

There are other lessons about feelings which are not so obvious, but which are even more important. Feelings, or emotional response, are not to precede faith, but to follow faith. Faith must come first. However, we are still apt to be disappointed if we try the procedure of saying, "I believe," and then sit down and expect some special emotional response to come over us. The most important fact to be known about feelings is this: feelings are not an **end** in themselves, but are the by-product of **something else**. When a man gets to the place where he determines to appropriate the promise of God and believe in his faithfulness, even "if good feelings never come," he will usually find a welcome baptism of emotional glow beyond his

fondest expectation. When we determine to forget about our feelings by concentrating upon God's will, God's glory, God's purpose in our lives—lo and behold—the joy comes! It springs up from within! It is not pumped up from without. We might add here that there is a qualitative difference between emotions. Religious ecstasy need not be feared nor descried. Capacities vary. But for the matter of the ordinary daily life of Christian men and women, a deep and abiding Spirit-given peace is invaluable. A joy that flows deep and full is precious. "The joy of the Lord shall be your strength."

Works is a topic which has confused both Christians and potential Christians. Unsaved people have been duped into believing that they have been or can be or ought to be saved by their good works. Others at the other extreme, reacting against all forms of legalism, denounce good works so vigorously that they feel justified in having none, in spite of high profession of standing in grace.

"We work, neither to be saved nor to be kept saved—Jesus does both—but **because** we are saved and have the Worker in us. We work **from** the Cross, not **to** the Cross." (H. S. Miller, **The Christian Worker's Manual**, p. 113. Emphasis supplied.) Nothing we can ever do will save our souls except receiving Jesus Christ by faith. On the other hand, there

is something wrong with faith which does not work. James can find no better description for such faith than "dead!" "We are saved by faith alone but not by the faith that goes alone." (Ibid) A Christian who is doing nothing for the Lord is a contradiction of terms. A majority of the folk who shy away from works for

fear of legalism need a two word message from the Lord: "Get busy!"

If these cousins get to "acting up" or to "lying down on the job," our faith may suffer. Imagination, feelings, and works need to be kept in their proper places. They need to be kept busy, assisting, but not humiliating faith.

The Wedding in the Sky

MARY N. POTTS

Rev. 19:7-9; 21:9

Introduction: Most people are interested in weddings and count it a privilege to be one of the invited guests. At every wedding, whether elaborate or simple, the interest centers in the Bride and the Groom.

Earth's Great Weddings. There have been many beautiful and brilliant weddings among the rich of the earth. Some few years ago a man of great wealth and influence was married. His bride was arrayed in ivory satin with a long train and flowing panel of point lace and her tulle veil was fastened by a coronet of diamonds. Then there have been weddings performed on thrones of gold in places of marble.

Today we want to talk about a wedding which far exceeds anything this world could possibly produce.

The Wedding in the Sky. Now you may say, "I would know more of this extraordinary event,

which you call the wedding in the sky. Who is the Groom? Who is the Bride? When does this wedding take place? Where does it take place? Who are the invited guests?" Let us endeavor to answer some of these questions.

I. *The Groom.*

Ah! it is beyond human language to describe Him. Wonderful, Counselor, The Mighty God, The Everlasting Father, Prince of Peace! Born in a manger in Bethlehem for which He left the glory of heaven and His palace of light; voluntarily He chose for His earthly palace a carpenter's shop; became an itinerant preacher ("No place to lay His head"); took for His helpers twelve poor men, some of them fishermen; chose for His chariot a borrowed calf; and at the last a Cross. But thanks be unto God, He arose triumphant, and the clouds became His chariot to

(Continued on page 26)

Feeding Our Lamps With Oil From the King's Vessels

By T. L. CUYLER

"They that wait on the Lord shall renew their strength. They shall mount up with wings as eagles." This passage from the old Jewish prophet has the ring of an Alpine horn. It is very easy to misunderstand the word "wait," and regard it as inactive passivity. There is a vast deal of nerve in the original Hebrew; it signifies to be strong enough to hold out. It expresses a solid endurance such as belongs to a stiff piece of oak that never bends and never breaks under heavy pressure. Thence the word came to signify patience as opposed to worry and despondency. Waiting, in this oft quoted text, denotes a habit that is ready to receive just what God sees fit to send, an obedient habit that is ready to do just what God commands, a stalwart habit of carrying such loads as God lays upon our backs. It is a religion of conscience, and not a mere effervescence of pious emotion. In short, it is grace, just as much as the grace of faith, or love, or humility.

If you and I have this grace, and if we practice it, what may we expect? The first thing is that God will "renew our strength." For every new occasion, every new trial, every new labor, we shall get new power. If we have failed, or have been foiled, God will put us on our feet again. The

spiritually weak will gain strength, and those who were strong before will wax stronger.

A Fountain of Life

Coming to the Lord Jesus Christ, He restores our souls, He heals our sickness, He girds up our weak will as with steel, He infuses iron into our blood. He makes our feet like hinds' feet; we can run without getting weary. Paul had put himself into just such a connection with the Source of all power when he exclaimed, "I can do all things through Christ that strengtheneth me."

All the men and women of power are men and women of prayer. They have the gift of the knees. "Waiting on the Lord" by prayer has the same effect on them that it has on an empty bucket set under a rainspout. They get filled. The time spent in waiting upon God is not wasted time. "I have so much to do," said Martin Luther, "that I cannot get on with less than two hours a day in praying." When I have heard Spurgeon pray I have not been so astonished at some of his discourses. He fed his lamp from oil from the King's vessels, and his sermons were full of light.

Waiting on God not only gives strength, it gives inspiration. "They shall mount up with

wings as eagles," God means that every soul which waits on Him shall not creep in the muck and the mire, nor crouch in abject slavery to men or devils. When a soul has its inner life hid with Christ and lives a life of true consecration it is enabled to take wing, and its "citizenship is in heaven." He catches inspiration; he gains wide outlooks; he breathes a clear and crystalline atmosphere. He outflies many of the petty vexations and groveling desires that drag a worldling down into the mire. What cares the eagle as he bathes his wing in the translucent gold of the upper sky for all the turmoil the dust, or even the murky clouds that drift far beneath him? He flies in company with the sun. So a heaven-bound soul flies in company with God.

You may gain all this strength and reach these altitudes of the Christian life, my friend, if you will wait steadily on God and knit your soul's affections fast to Jesus Christ. You will find a wonderful lift in your religion. You will be delighted to find what power it has to carry you

clear of low, base, groveling desires, and to inspire high ambitions and holy thoughts. It will kindle joy in the darkest hours of affliction, and keep you as serene as the stars which no storm-clouds can ever reach. Try all this for yourself. Quit waiting on your fellow men's opinions and rules and ways of living, and try waiting on God. Try the wings of prayer. Set your affections on things above, and insure your heart's best treasures by lodging them in heaven.

Keeping thus the Godward side of your life clear and strong, your religion will be all the stronger on the manward side. The celestial springs will brighten and fertilize and refresh the lowly valleys of your existence. Christ will be with you every day in your home, in your business, in your fields, in your shop, in your humblest toils. Christ will sweeten your daily cup. His love will lighten every cross and every care. "Wait, I say on the Lord."—Psalm 27; Psalm 62; Isaiah 40:31. — Selected from **The Herald of His Coming** by Lillian Zeller.

THE MODERN ISSUE

(Continued from page 11)

from Asia Minor, the place of its origin. And so that little fragment takes us back almost to the time of the writing of the Fourth Gospel. Further, it is in codex (book) form — evidently a part of a larger collection of books! And so faith in Jesus as

the Son of God was held at approximately the time that the Apostle John wrote his Gospel! And there goes the whole theory of authorship by another "John."

The Bible is a supernatural Book. It came from God. "Holy men of God spake as they were moved by the Holy Ghost."

Bible Science Confirmed By Modern Science

Part I

ORIGIN AND PROPAGATION OF SPECIES

By J. W. SIMMONS, M.D.

Simpson, Kansas

Paradoxically, Dr. Simmons steps forth from the ranks of physical scientists to strengthen the faith of the church in the reliability of its own Bible. One of the blights of our times is the persisting assumption on the part of liberal church leaders that the Bible has been proved unhistorical by the facts of modern science. Dr. Simmons denies this assumption and demonstrates on the contrary that true science and the Bible are in agreement where they speak on the same subject.—THE EDITOR.

THE BIBLE ACCOUNT

The Bible account, setting fourth our thesis is as follows: "In the **beginning** God **created** . . . the living creature after **his** kind, . . . And God said, Let us make men in our image . . . So God **created** man in his own image, in the image of God **crea-**
ted he him; male and female **created** he them." (Genesis 1, Italics mine.)

This Bible account is called the "Special Creation idea" by the evolutionist: each species being a separate or "special" creation "in the beginning." There have been various man-made explanations of the origin of species, all of them conflicting with the Bible and not one of them supported by the **FACTS** so far discovered by science. The theory of evolution has held first place among these theories.

THE BIBLE ACCOUNT AND FACTS OF SCIENCE

I wish to show that our belief in the truth of the Bible account

of the **origin** of life and species on earth is supported by **ALL** of the **FACTS** discovered by science. I will consider my subject in reverse order, demonstrating by the **facts** of science, concerning the **propagation** of species that the Bible account is absolutely correct concerning **reproduction** of species. This gives us assurance that the Bible account of the **origin** of species is equally true, especially as science has found no evidence in nature that contradicts it.

SMITHSONIAN INSTITUTE REPORT CONCURS

As to the propagation or reproduction of species, the Bible states that everything should "bring forth after **its KIND.**" As the Bible is not a **textbook** of science it does not explain **why** this is true. But the modern science of cytology and genetics explains it and we find that there is perfect agreement between what they have discovered in these fields of science and

what the Bible says about reproduction. The scientists are beginning to catch up with the Bible. They have learned that every species, or "kind," does bring forth "after its kind" if it brings forth at all. For example, here is a report of such finding, taken from an article entitled "Some New Aspects of Evolution," by W. F. Pyeraft, President of the Norfolk and Norwich Naturalist Society, and published in the Annual Report of the Smithsonian Institution in 1936:—

"A leaf cut from a bagonia plant and laid flat on damp earth will produce new plants, which, in the course of time, will put forth flowers and seed . . . the protoplasm of this bagonia leaf, in short, possessed all the qualities of its race, and in due course built up a new plant **exactly like** that from which it was derived. **It could do no other.** For though by no known process of analysis could we distinguish between the 'germ plasm' of a bagonia leaf and that of a bean, yet each has **its own** peculiar qualities and endowments, and **inevitably** they **reproduce AFTER THE MANNER OF THEIR KIND.**" (Capitals and black face mine.)

SCIENTIFIC EXPLANATION OF BIBLE PRINCIPLE

By the aid of the microscope scientists have learned some of the reasons why plants bring forth after their kind. They

discovered that each plant and animal is composed of one or more microscopical "building blocks" called **cells**; and that in each cell is a nucleus" like the yolk of an egg; and in the nucleus are bodies called **chromosomes**, and in each chromosome still smaller things called **genes** which are the "bearers of heredity." They have discovered that each species has its own peculiar **number, kind, and assortment** of chromosomes in the nuclei of their cells: germ cells (sex cells) and body cells; and that in the process of fertilization, reproduction and growth each new individual carries **EXACTLY** the same **number, kind, and assortment** of chromosomes in its cells as were found in its parents and ancestors. Scientists tell us it is "guaranteed" and "insured" that the new individuals will have "exactly" the same as the old. This throws the theory of evolution out of court as a biological impossibility, because there could be no new species evolved from an older species without **changing** the number, kind and assortment of chromosomes, and this change, we are told, is "guaranteed" and "insured" **not** to take place. Scientists have never seen a new species come into existence, nor have they been able to create a new species by plant and animal breeding.

NOTED SCIENTISTS TESTIFY

Sir Wm. Bateson, England's world-famous geneticist is quo-

ted in the New International Encyclopedia Yearbook, 1922, page 788, saying:—

“We have never seen species come into existence. We do not know how they arise.” Of course he knew of the work of Burbank and other plant and animal breeders, but he knew, and others should know, that such work merely produced new **varieties** of species already existing: that they had never succeeded in producing one new species, nor have they been able to cross species successfully: that is, to get **fertile** offspring: **sterility** is nature’s “STOP!” sign for all such work.

Here is Burbank’s statement concerning “WALLS THAT SEPARATE SPECIES”: “But more important and more generally in use are the chemical walls. We have a great deal to learn about these still, but we know positively that every living **species** has its own peculiar chemical composition or structure, and that you can no more cross the grape and the blackberry, the apple and the orange, the dog and the sheep, the butterfly and the bee, than you can multiply six boys by nine marbles! It just isn’t possible, because you are dealing with different things.” (From “Partner of Nature,” Luther Burbank.)

This statement of Burbank’s that “every living species has its own peculiar chemical composition or structure” agrees

with that made by St. Paul in First Corinthians 19:39: “All flesh is not the same flesh; there is one kind of man, another of beast, another of fishes, another of birds.”

I can agree with the assertion made by scientists that “the **writers** of the Bible knew nothing about the cells and chromosomes and genes,” they had no microscopes to enable them to see such things. Which makes it that much more amazing to find that Bible statements are **always** scientifically correct. There is but one logical explanation: the **writers** were **divinely inspired**, just as we are told in 2 Timothy 3:16:—“All scripture is given by inspiration of God.” And God knew all and infinitely **more** than science knows about the chromosomes and genes. Then in 2 Peter 1:21 we read: “For prophecy came not in old time by the will (or personal knowledge and wisdom) of man: but holy men of God spake as they were moved by the Holy Ghost.”

In my next article I will discuss the subject:

“THE BIBLE AND HEREDITY.”

Count that day lost

Whose low descending sun,
Views from thy hand

No worthy action done.

Repentance and Consecration

By G. D. WATSON

"Repentance is to precede pardon, and consecration must precede sanctification. Repentance is to forsake ones sins, but consecration is to yield up to God's will all our good things. Repentance is to shake off all the things of Egypt and leave them, but consecration is to take the first-fruits of our new spiritual life and give them to the Lord. Repentance is produced by wholesome fear of the wrath to come, but consecration is pro-

duced by an intense desire to please God, and be made holy. Repentance refers to something behind us in the past, but consecration refers to something in the future, ahead of us. Repentance is to let Satan take what belongs to him, but consecration is to let God take what belongs to Him."

* * *

"A consecration consciously incomplete is sin"—Dr. Fowler.

THE WEDDING IN THE SKY

(Continued from page 20)

carry Him up to His Father, and He now appears in Glory to claim His Bride.

II. *His Bride.*

They are the true called ones from all nations and kindred and tribes. Yes, today He is calling and they are coming from North, South, East, and West—coming for the wedding! Her apparel is fine linen, the gift of the Groom. The Bride now enters, with her attendants, into the palace of the King.

"With gladness and with joy,
Thou all of them shall bring
And they together, enter shall
The palace of the King."

No wonder it is written, "Blessed are they which are called to the marriage supper of the Lamb."

III. *Where Is the Wedding?*

In Glory! (I Thess. 4:14-17.) And here in the air, in that beautiful glory land, the wedding will take place, the wedding of the Lamb and His Bride.

IV. *When Is the Wedding?*

At Christ's second coming; just when, it is not given to us to know (Mk. 13:32). At the present time Christ is gathering out of Jew and Gentile a people for His name, and when the Bride is complete, the wedding day will come.

V. *Who Are the Guests?*

"Whosoever will." Many may refuse, but all who accept may be a part of the bridal company.

Three vital facts:

1. This coming will be sud-

(Continued on page 32)

WITH THE FELLOWSHIP CIRCLE at home and abroad

By LUELLA MILLER

Greetings in the name of our Master and best wishes with His blessing added for the New Year! Christmas activities and the holiday vacation are now history. With Christ we look forward into the new year ahead confident that He knoweth the path that we take.

Since our last writing for this section of the VISION we have been applying ourselves in earnest for the close of the first semester of 1945-46. Semester examination schedules are posted on each bulletin board and "light pers" are being granted allowing the "midnight oil" to be consumed by those who are anticipating the days with fear and trembling. Instructors have **always** reminded their students of the faithfulness of the Holy Spirit in bringing to remembrance those things which they have **learned**, and this year is no exception.

We are indeed grateful to three of this year's students who have so willingly contributed the articles for this issue on three phases of student life.
DAYS OF PRAYER

"If ye shall ask any thing in my name I will do it." The Lord has been true to this promise as we have come to the throne of grace with our needs on our days of prayer. We have prayed to our great Redeemer for the salvation of our loved ones at home; we have pressed the physical needs of each other to our Heavenly Father's heart; and we have diligently sought our Master that we might follow Him closer, yea, closer still.

We have had three days of prayer thus far in our school term. A stranger entering the chapel on these days would sense immediately that these were not ordinary chapel periods, for at each one a quietness fell upon the group because of the unusual consciousness of God's presence. President

Witmer has given us heart-searching messages, and Mr. Gerig, our dean, spoke on our last day of prayer on the subject of yieldedness. Our souls were stirred to seek the Lord for deeper consecration.

We are looking for greater manifestations of God's blessings on our future days of prayer.

Kathleen Thomashesky.

Altoona, Pennsylvania

THE CHRISTMAS FIRESIDE MEETING

The 1945 Christmas Fireside gathering opened in an atmosphere of Christmas carols. After the Lord's blessing was asked on the event, a reading was given by Miss Edna Lohr. It was a realistic recital of the mother of the seven Ruggles children as she prepared them to go to a Christmas dinner at the Bird home. By the loud applause it was evident that Miss Lohr's reading was enjoyed.

Naming the items that Santa would take in his pack and the playing of Christmas carols, which were to be guessed by others, were games that were enjoyed by the crowd being divided into groups.

Dainty, Christmasy looking refreshments were served: little open faced sandwiches with red and green spreads, olives, baby cookies with red and green decorations, piping hot cocoa, and green and red pop-corn balls.

Impromptu dinner music was furnished by various talented ladies of the group. Mrs. S. A. Witmer read the old, yet ever new, Christmas story from the Gospel of Luke.

The meeting adjourned after each one received a gift from her silent sister.

Hattie Laughbaum.

Pellston, Michigan.

MOVING DAY

The long-looked-for day has arrived at last! No longer need the young ladies of the Fort Wayne Bible Institute be crowded into the "barracks" in Bethany Hall, like long rows of sardines; for the girls' dormitory is ready for occupancy. It is a veritable bee-hive of activity and excitement, as girls flock from every direction, their arms loaded down with dresses, shoes, hats, and other personal belongings, all with one goal in view—the dorm! Yes, this is moving day!

However, the girls are not the only ones struggling with heavy loads, for coming from Bethany Hall I see several boys carrying the heavier things, such as beds, mattresses, springs, dressers, and tables. From the happy expressions, we gather that they deem this task unadulterated pleasure, instead of manual labor. And why not? Were they not excused from some classes this forenoon for this very purpose?

At this point, my curiosity was aroused to such an extent, I felt I simply must see what was being accomplished within, so I proceeded to satisfy this insatiable curiosity of mine, and went in. The old adage, "Many hands make light work," certainly seemed to be proving its validity, for although the work had only been in progress about thirty minutes, one could already see several bunk beds which had been put up, and a few already dressed in their Sunday best for the occasion!

Here again, the young men seemed to be making themselves useful in a number of ways. Some were putting up curtain rods and mirrors, while others were carrying suit-cases and trunks for the so called weaker sex; one young man even demonstrated to the Hostess of the dormitory the technique of scrubbing as they did it in the Army! As it seemed to be taking one young fellow considerable time to assemble a certain young lady's bed,

four or five others volunteered to help him out of his difficulty (?) and finished the job in a few minutes.

As most of the heavy work neared completion some of the boys were found to be going from one room to another trying out different lotion, powder, and cologne that had been given to them as a reward for their labors.

Although the reception room located on the first floor is not finished as yet, one can close his eyes and visualize the many pleasant scenes to take place within its walls in the near future!

As a whole moving day proved a huge success, and the young ladies living in the new dormitory are praising the Lord for His goodness in providing the necessary equipment which made this move possible. Regular habits of study, and periods for devotion will now become a great joy and blessing, enabling them to develop spiritually and mentally into real soldiers for the cause of our Master.

Elna Persons.

Flint, Michigan

NEW DINING ROOM SUPERVISOR

The Institute welcomes the return of Miss Dorothy Rothfuss ('37), of Sebewaing, Michigan, as a member of the staff in the capacity of dinning room supervisor. Since her resignation a little over two years ago, Miss Rothfuss has been living in Los Angeles, California. We pray for her God's richest blessing as she performs her new duties in the Institute. (Her pleasant smile is much appreciated by all.)

GIFTS TO THE BIBLE INSTITUTE FOR NEW DOMITORY RECEIVED FROM MANY FRIENDS

Praise is given to God for the many gifts received from friends of the Bible Institute for the new women's dormitory, which was occupied on December 18 and dedicated on Sunday after-

noon, January 13. When the total contributions were added up just before the dedicatory service, it was found, with grateful surprise, that they totaled \$7,032.01. There were also gifts in the form of pledges amounting to \$1,146.00. The offering received in the dedicatory service was \$437.21. This makes a total of \$8,615.22—just one-third of the entire cost.

The cost of the building at present is \$24,814.68, including furnishings. Some equipment has not yet been received, including inlaid linoleum for the halls, steel stalls for the bath rooms, and study tables. These will cost approximately \$850.00, making a total of \$25,664.68. In view of material and labor costs and the critical situation in the building industry, we are profoundly grateful for this fine addition to our campus at so reasonable a cost.

It is the prayer and hope of the Building Committee that God will continue to prosper this undertaking by laying it upon the hearts of His stewards to meet the indebtedness so that the full cost will be met in the not distant future. Gifts may be sent to the Treasurer, Rev. P. L. Eicher, 3820 South Wayne Avenue, Fort Wayne 6, Indiana.

FROM THE MAIL BAG

Wallace Wright, of Saginaw, Michigan, a student in the Institute in '41, writes us from Bolivia, South America:

"We believe the Lord led us here to Robore because it is the center of an area that is inhabited by various group of savage Indians unreached by the gospel of Christ. We have made several survey trips on every side to learn all the available information about the barbaros and their habits. The results of the first major effort to contact them are still a mystery. The Lord has not permitted us to know definitely the outcome—whether the five fellows gave their lives in the

attempt to reach the Indians or whether all or some of them survived. But whatever has happened the fact remains that God has not revoked the commission to be His witnesses to the uttermost part nor the promise of His power that accompanies it. It is true that the Indians of this region are nomadic as well as savage and hard to reach. But our hope lies in teaching the Lord's people here of their responsibility of taking the Gospel to the unevangelized. Certainly Christ did not mean His last command only for us any more than He intended it only for the disciples that followed Him at that time. These of the native believers here that have shared in this burden have received the greater blessing from on high. Humanly speaking, it is impossible to make friends with the savage tribes and teach them of the Saviour Who loves them and Who died for their sins, but He delights in doing the impossible and it is His will. I believe, don't you?, that when His bride is complete He will return to take us to Himself? Then the longer we delay in taking the good news to the remaining tribes and tongues that have been held so long in Satan's grasp, the longer before His coming.

"More than a year ago Clyde Collins and I made a trip up to San Matias, about 250 miles northeast of here on the Brazilian border. We encountered a surprisingly friendly welcome from the captain of the small army fort, and he seemed agreeable when we mentioned that we were considering the village as a base of operations toward reaching the Indians in the plains and forest round about. We found one family of believers but no active Gospel witness. Clyde and I both felt that here the Lord would have us come to reach out to a scarcely touched region. Our fiancées had been waiting for their passports for some time so we prayed much that God would open the door enabling them to join us, be married, and make the proposed move in united strength. Finally at the end of May of this year I received

word that my fiancée, Esther Elliott, had been granted her passport but that it would be a couple of months before she could sail. At the same time Clyde and I accepted the invitation of Tom Lindores, a member of the New Testament Missionary Union in Corumba, Brazil, to accompany him on an evangelistic trip into upper Mato Grosso. We were gone almost three months. During that time we visited the camps of many garimperos (diamond hunters) and a couple of villages of the Bororo Indians. Tom had worked among them years before, and through what he told us and through direct observation we learned some of the problems and obstacles that face one who lives among the Indians. We hope some day that San Matias may prove to be the gateway into the state of Mato Grosso in Brazil with its many untouched tribes in the upper reaches; therefore we greatly appreciated the opportunity of looking over the land. We saw the Lord's hand all along the way, and we even picked up some Portuguese, which isn't so very different from Spanish.

"As a crowning touch after we had enjoyed a trip of great blessing, Esther arrived by way of Rio de Janeiro. I met her very unexpectedly in the train station in Campo Grande, and thus was able to travel part way through Brazil with her. We were married here in Robore on the 15th of October by the civil authority. He read pages of dates and family names, repeated and usually copied differently on each page. We often had a hard time to keep from laughing at his pronunciation of the names. Then we had a religious service of recognition, and Ray Frazier of the S. A. I. M. came down without benefit of piano or organ, but Mrs. Dorothy Dye (wife of Robert Dye) sang a solo. Now Clyde and Julianne (Johnson) are also married and away in Corumba on a short honeymoon. After they return we look forward to moving to San Matias together. We will greatly appreciate your intercession before the throne of grace."

(Note: the five fellows referred to in the early part of this letter include Rev. Cecil Dye, Robert (Bob) Dye, Eldon Hunter, and George Hosbach. The latter three were students in '41, also.)

Robert Collins, of Saginaw, Michigan and a student at the Institute in '41, also writes from South America. Since both letters carry different news we feel it advisable to print them. It has been a long time since this column has had word from any of the group.

"Thanksgiving also comes at the Christmas season for us this year. We are rejoicing in the Lord for two wonderful reasons: First, because the joy of the Lord fills our hearts upon every thought of the Christ Who humbled Himself to become Bethlehem's Babe, and second, because He has brought us (referring to Julianne Johnson, a student at the same time) together again in His service after three years of separation.

"We both arrived in Robore for that wonderful reunion on November third, Julianne arriving in the afternoon on the Panagra plane from Brazil, and I just at dusk (to find her doing the supper dishes!) from a brief trip of exploration around Las Salinas, a huge salt deposit in Bolivia's grim and desert of 'Chaco' region that is frequented by roving bands of savages.

"The following two weeks were days of happiness—days that sped by while we got 'acquainted' again and made plans for our wedding. We began to learn the thrilling truth that the Lord intends that we should love one another more and more, to the end that we love our Lord even better.

"We were married on Tuesday morning, November 20th, here in Robore. Our civil wedding was held first with a local authority performing the only marriage that is recognized by the Bolivian government. The religious ceremony of recognition which followed

was beautiful and will always be cherished in our hearts as memory will take us back through the years to that day when He made us one. The room was decorated with lovely motacupalm leaves, the delicate tints of the altar flowers contrasting beautifully with the deep green of the palms. Edith and Elton Crowell, playing the organ and the violin, opened the service with two of our best loved hymns, 'Great is Thy Faithfulness' and 'Beneath the Cross of Jesus.' After they sang the song 'I Love You Truly,' Ray Frazier, our good friend and missionary under the South American Indian Mission, led in prayer and explained the significance of the wedding vows exchanged between Christians.

"As the strains of the wedding march filled the room, Wallace Wright, my best man and best freind, and I entered the room from a rear door. Esther, Wally's bride of two months and Julianne's maid of honor, preceded 'Jewel' to the altar from the front entrance and soon Julianne took my arm and we faced Rev. Frazier that he might unite us in marriage. We were married in Spanish and afterward received a copy of the very beautiful and significant message.

"Although we spent two weeks in Brazil, our honeymoon continues here in Robore. The Lord has been first in our lives and we know that our future is just as bright as are His promises. We rejoice in a Saviour Who has given us such happiness and such opportunity to serve Him with our whole hearts. We plan to journey up the Paraguay River to Caceres in the Mato Grosso and thence to our new home in San Matias on the Bolivian-Brazilian frootier. In San Matias, we plan to make our first contact with the savages in that district, praying that the Lord will open the door to the tribes in the vast and unexplored mystery of the Mato Grosso and Amazonas.

"Pray very definitely that we may be led of Him in our every step. Share His burden with us for these peoples

that together we may rejoice in the knowledge that some of these benighted ones know Him as their own personal Saviour."

WEDDINGS

On November 30th Miss Ethel Adams, of Swanton, Ohio, and a graduate of the Institute in 1940, became the bride of Mr. Leonard Seimantel (a brother of Flo Seimantel, a graduate in '39). The ceremony was performed at a beautiful church wedding in Flat Creek, Ky., where Mrs. Seimantel has been doing missionary work since leaving the Institute. Eleven workers from Clay and Knox counties were present at the occasion besides relatives and the mountain folks from near-by communities. The ceremony was something altogether new to many who attended.

JUNIOR ALUMNI

On January 1st a daughter, Ruth Naomi, was born to Rev. ('35) and Mrs. Vergil Gerber, of Perry, New York. Rev. Gerber, son of Prof. and Mrs. C. A. Gerber, has a Baptist Church in the New York town.

AT HOME WITH THE LORD

Rev. Norman Hirschy ('12), pastor at Evans City, Pa. sends us word of the death of Rev. James G. Beard, also a graduate of the class of 1912.

James G. Beard was born in Radnor, Ohio, October 14, 1878 and died at his home in Marion, Ohio, November 20, 1945 at the age of 67 years. Rev. Beard has been holding pastorates in Ohio for many years. During his entire illness of the past few years his faith remained strong and clear. His funeral was held in the Fite Memorial Baptist Church in Marion, Ohio.

(Rev. Hirschy also mentioned that he met Norma Greenfield, class of 1911, at the funeral of Rev. Beard. Mrs. Greenfield is now a widow and in recent years has lost her eyesight.

THE WEDDING IN THE SKY

(Continued from page 26)

den, in a moment, in the twinkling of an eye. We may be at worship, on the street, in our homes, in the shop or office, when suddenly He will come to take us to the wedding!

2. This coming will be selective. Two shall be in the field, one shall be taken and the other left. Two women shall be grinding, the one taken and the other left. This sinful world will some morning **WAKEN UP AND FIND ALL THE TRUE CHRISTIANS TAKEN OUT.** There will be strange headlines in the papers: "Many Prominent Citizens Missing," "Mothers Missing," "Some Ministers Missing." There will be blanched faces and bewildered eyes. Where are the missing ones? They have gone

to the wedding. For the child of God, it is the gladdest hour.

3. This coming will be satisfying. He will look upon His bride, redeemed by precious blood, no spot, no wrinkle, no blemish. "He will see the travail of His soul and be satisfied." The Bride also will be fully satisfied. "I shall be satisfied when I awake in His likeness."

Storms over, burdens lifted, tears wiped away! Sitting at the King's bridal table, looking up into His face. We shall be with our blessed Bridegroom forever! We may well pray, "Oh, angels, swing open the gates," "Even so come Lord Jesus."

The invitation to the wedding has gone forth. Will you be there?

Earth's Healer

When shall the Healer come?

Creation sighs for Him, man's weary frame

Asks for His coming; maimed humanity

Bids Him make haste; each death-bed crieth, "Come";

Each broken heart appeals to His great pity,

And asks Him not to tarry; earth's deep graves

Filled with the relics of lost love, cry out

And say, "How long?" Man's never resting heart,

Drooping by reason of His absence, pleads

For His arrival, turning wistfully

To the still clouded East, expecting Dawn.

O day of promised health, when wilt thou come?

—HORATIUS BONAR